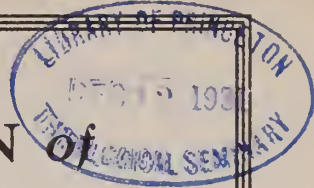


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The PREPARATION *of*
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TO THE NEAR EAST



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PRESENTED AT THE FOURTH ANNUAL MEETING
IN NEW YORK, DECEMBER, 1914

Board of Missionary Preparation
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REPORT OF THE COMMITTEE ON THE SPECIAL PREPARATION NEEDED FOR MISSIONARIES APPOINTED TO THE NEAR EAST.

The following report was prepared by a committee of the Board of Missionary Preparation of which the Reverend James L. Barton, D.D. of the American Board of Commissioners for Foreign Missions was the chairman.

Some thirty-three specialists, all of whom have spent more or less time within some one or more of the countries named, or have had protracted experience in observation and administration of work carried on in those countries, have been consulted by the committee, and their judgments embodied in this report, which seeks to be the expression of the broadest experience of the present day.

The committee has prepared its report to serve as a guide to those who contemplate missionary service in the Near East. To some it may seem to present such a formidable array of requirements as to discourage those who otherwise might offer themselves for service in that large and important field. The committee has taken counsel of perfection rather than of the ability of a single candidate. The ideals here set forth can be realized by none except through years of reading, observation, study and practice, while working among those peoples and during furlough periods. The task is great and so is the challenge.

It should be stated at the beginning of this report that it is not anticipated by any Missionary Society that all who enter upon work in the Near East will be able or expected to take the full courses of training here suggested. There will necessarily be many calls from the highly organized departments of education, medicine, industrial and evangelistic work in

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all of these countries for an increasing number of men and women prepared for some special forms of service. Specialists and assistants, as well as workers in circumscribed localities, will undoubtedly be demanded in the diversified activities of the Near East. Many who are not equipped in the broadest manner will be able to do effective work. Every candidate contemplating service in the Near East should consult his Board before deciding against it.

A. THE COMPLEX CONDITIONS OF THE NEAR EAST

I. THE COUNTRIES INCLUDED

The territory covered by this report differs from any and all other mission fields of the same area in the number of different peoples and languages and religions to be dealt with. We assume that the field to be investigated includes the Balkan Peninsula, embracing Albania, Serbia, Bulgaria, New Greece, and Turkey in Europe; and on the Asiatic side of the Bosphorus, Asia Minor, Armenia, Kurdistan, Mesopotamia, Syria, Arabia and Persia; and in North Africa, Egypt and the North African Littoral, Tripoli, Tunisia, Algeria and Morocco.

At the time of this writing, Turkey in Europe, Asia Minor, Armenia, Kurdistan, Syria, Mesopotamia and Arabia comprise the Turkish Empire. Persia is a country by itself. Egypt has been taken under the control of England, while Tripoli is under the control of Italy; Tunisia, Algeria and a part of Morocco are under France, and the rest of Morocco is under Spain. In the Balkan Peninsula, Serbia, Bulgaria and Greece are independent countries, while Albania is at present under consideration as to what its future government is to be.

II. THE DIVERSE POPULATIONS OCCUPYING THESE COUNTRIES

For the purpose of considering the best kind of prepara-

tion for missionary work in the districts above outlined, we need to classify the populations, which naturally divide themselves into three general groups, namely: Mohammedans, Christians and Jews. In addition to these there are some minor races, like the Yezidis, the Gypsies, etc., which need not now be considered independently, because they cut but little figure in the total population.

It should be stated here that among all classes in the country covered by this study there are wide extremes of civilization. The Albanians, Kurds, Circassians, etc., have an unenviable reputation for their lack of civilization, but even in these, as well as in other races, are found large numbers who are highly educated and bear all the marks of pleasing refinement. The widest and most divergent extremes prevail in all religions and in all parts of the country.

1. *The Mohammedan Peoples.*—The Mohammedan Peoples include Albanians, Turks, Kurds, Circassians, Persians, Arabs, Druzes, Egyptians, Kabyles and Berbers. While all of these people are classified as Mohammedans, they do not present by any means uniform or homogeneous characteristics.

(1) *The Albanians.*—The Albanians, a very ancient race, occupy that part of the Balkan Peninsula which borders upon the Adriatic Sea, between Montenegro and Greece, many of this race, however, being found in different parts of Greece and New Serbia, while a large number are in Italy. Although two-thirds of the Albanians are nominally Mohammedans, the great mass know little about the religion of Islam, many of them not being capable, unaided, of going through the orthodox form of prayer. They adopted Mohammedanism five centuries ago and have for the most part remained Mohammedan under compulsion, without a strong passion for their religion. While this is true of most of the

Mohammedan Albanians found in the Balkans and elsewhere, a small minority are stanch Mohammedan leaders.

(2) *The Turks*.—We first hear of the Turks at the beginning of the thirteenth century. Their growth in numbers and in political power was rapid, and to-day they furnish the rulers not only for Turkey but many for Persia as well. They are a mixed race. They were found in considerable numbers widely scattered through the Balkans, but since the second Balkan war, the European Turks are largely concentrated in what is left of Turkey in Europe. Turks dwell throughout Asia Minor, fairly evenly distributed, in some places occupying great plains with their towns and villages, and in others sharing their villages and towns and plains with Armenians, Greeks and Syrians. They extend southward to the northern borders of Syria and into Syria to some extent, and are found in considerable numbers in Persia, Russia and Central Asia.

(3) *The Kurds*.—The Kurds dwell for the most part in the eastern sections of Turkey, Western Persia and Southern Russia, extending south in Turkey nearly to Bagdad on the Tigris River and in Persia to the province of Luristan. They do not hold any territory exclusively, but are mingled with Turks and Armenians in the west, and with Nestorians and Persians in the east and south. The northern tribes have little education, are among the wildest and most untutored races of the Turkish Empire, a hardy, vigorous, sturdy people, given much to robbery and disinclined to prolonged industrious occupations. The southern tribes are of much higher grade. They are not as a class stanch Mohammedans, so far as their knowledge and practice of Islam are concerned.

(4) *The Circassians*.—The Circassians, imported into Turkey after the Crimean war, are limited in number, not dwelling in any particular locality in Asia Minor, but having unusual alertness and ability, inclined to robbery but possessing elements of leadership and much native force.

(5) *The Persian Moslems.*—Persian Moslems comprise the principal population of Persia, a nominally independent Mohammedan country. They are mostly Shiah and comprise the chief center and body of that particular sect, although a considerable number of Shiah are found in different parts of Turkey. Those south of Teheran are distinctively Persian, while North Persia is chiefly Turkish. The reigning dynasty is Turkish, of the Kajar tribe; the language spoken is Turkish, sometimes called Azerbayan after the name of one of the provinces. The Persians are as advanced and enlightened, especially the official classes, as any Mohammedan people, yet vast populations are still untouched by the influences of Christian civilization. Few of the educated know the Arabic language to use it fluently.

(6) *The Arabs.*—The Arabs are too well known to need description here, being almost the exclusive occupants of Arabia, extending north in diminishing numbers into Syria and Mesopotamia, and reaching across North Africa, where they give place to the Berbers and Kabyles, also Mohammedans, who constitute the principal populations of Tunisia, Algeria and Morocco. They are the classic people of Mohammedanism.

(7) *The Druzes.*—They are a small group or race, dwelling largely by themselves in Syria and affiliated with the Mohammedans, but often engaged in violent strife with them.

(8) *The Mohammedan Egyptians.*—These stand largely by themselves, although intermixed with a strong Arab element.

(9) *The Kabyles and Berbers.*—Under these terms are grouped a number of tribes presenting various modifications of the ancient Libyan and Numidian people, and the Arab and Negro races. They are Mohammedan but somewhat independent in their faith. They form 75% of the population of the North African States and possess many commendable qualities.

Nearly all of these various peoples here named have a language of their own. The Circassians in Turkey commonly use the Turkish language, while the Arabic language is used by the Arabs and the Egyptians, it being the tongue of North Africa, Egypt, Arabia, Mesopotamia and Syria.

2. *The Christian Peoples.*—The Christian populations of the Near East include, in the Balkan Peninsula, the Serbians, the Bulgarians and the Greeks; in Asia Minor, Armenians and Greeks, and in Persia, the Armenians; in Persia and Eastern Turkey, the Nestorians; in Mesopotamia and Syria, the Syrians; and in Egypt, the Copts. Each one of the classes named represents a separate and independent ancient Church that had its origin during the first centuries of the Christian era. It should be stated that the Nestorian Church and race are actually Syrian, and the Bulgarian and Serbian Churches were not formed until the second half of the ninth century. In these Churches the spirit of Christ long since ceased to exercise its power, and formalism and nationalism took the place of personal Christianity. These Churches have been perpetuated in the midst of many difficulties. All have been, with few exceptions, in contact with Islam during the stages of its great advance and subsequent decline, and have been somewhat influenced by the practices and teachings of Mohammedanism. While they bear the name of Christian, there was little in their practice and teachings, before modern missions were begun among them, that bore a clear semblance to the Gospel of Jesus Christ.

Their lack of unity was enhanced by their differences in language which, taken together with the earlier theological controversies, accentuated the diversities existing between them. These differences have been so great that co-operation among different Christian Churches was as unthinkable as co-operation between one of the Churches and the followers of Islam. Each of the Churches named has a language of its own which is embodied in the ancient ritual and

records of the Church but which, except in the case of the Coptic Church in Egypt, is so different from the modern spoken language that the Church services are not usually understood by the common worshiper. It is this divorce between the teachings of the Church and the knowledge possessed by the people of what those teachings consist, that has led to the necessity of reforms within the Church. These Churches early became national and are regarded as heretical by both the Greek Orthodox Church and by Rome. Through the labors of missionaries some of the members of these ancient Churches are in communion with the Roman Catholic Church, and some with the Protestant Churches.

3. *The Jews.*—The descendants of the Children of Israel are found in all parts of the Near East, being most numerous naturally in the vicinity of Palestine. There is also a large Jewish population in Constantinople and other coast cities, as Salonica and Smyrna, as well as in Yemen, Baghdad, Cairo and Morocco. While emphasizing in a marked degree the use of their racial language, they also speak the language of the people among whom they dwell. In Western Turkey the Jews make much use of the Spanish language.

In order to avoid confusion, we mention here but the three classes above indicated. They constitute the great mass of the population of the entire field covered, the other races being small and with slight influence upon the country. They include the populations of the Near East among whom and for whom missionary work has been inaugurated. Each class constitutes a specific mission problem, requiring special preparation to meet its peculiar requirements, as will be apparent, when we take into consideration the different religious and historic points of view of the three classes. There is a certain similarity running through the Mohammedan peoples, while there exist many racial differences. The same is true of the Christians, thus constituting an extensive variety within a single class. We cannot at this time undertake to

clear up the race confusion that exists in Syria, Mesopotamia, Egypt and North Africa. For centuries there has continued a mixing of races, not necessary to trace in this paper, but of great interest to the missionary and not without deep significance to his work.

It would be difficult, probably impossible, for one to prepare himself for the most successful missionary work among all three classes. The missionaries in these fields, as well as the experts who have been consulted, are generally agreed that the missionary preparing himself for work in the Near East should do so with one of these specific classes of population in view. He should prepare primarily either for work among Mohammedans, for work among Christians, or for work among Jews. And yet for some time to come one who contemplates work for Moslems may be compelled to begin work among some one of the Christian races. The fact must not be lost sight of, indeed it should be strongly emphasized, that these races are in many different particulars the open door of approach to the Mohammedans. Very generally they speak the language of the Turkish Mohammedans or the Arabs.

Hitherto in the Near East there has been little direct, open, special preparation for work among any of the Mohammedan races. For some of those mentioned above, such as the Albanians, Kurds, Circassians and Druzes, there has been almost no sustained effort, while the work that has been done for the Turks, Egyptians, Persians and Arabs has hardly assumed, even to the present time, the form of a specific movement under a fixed plan and policy. Nearly all of the American missionaries to these countries have prepared themselves for work among the Christian races rather than among Mohammedans and Jews. This has been done with the primary aim of preparing Christian leaders to become direct promoters of Christianity among the Moslem races, the missionaries therefore reaching the Moslems only indirectly. Many

of these missionaries do not speak any of the languages spoken by the Moslems and have little or no contact with them. Only in comparatively recent years have these missionaries, whose primary attention has been directed toward Christian peoples, begun to plan for and develop a work for Mohammedans. In Persia, perhaps more than in any other region north of Arabia, the missionaries learn mainly the language spoken by Moslems and work primarily for them.

The statement will probably be unchallenged, that one who is going out with a definite purpose to reach the Jews will need to prepare himself especially for that particular people.

Among all these peoples there are marked national characteristics and a great variety in the degrees of civilization and education which characterize each race, and the different peoples within each race. These differences have become more marked in the last generation than before. Modern education and Western enlightenment have entered all of these countries to a greater or less degree, and out of each one of the races there have come conspicuous leaders who have been quick to catch the spirit of the times, while other great sections of the race or nation have remained in their original Oriental darkness. These facts, together with the variety of languages and local political conditions, have their bearing directly on the necessary missionary preparation for work among these peoples.

B. COURSES OF STUDY FOR CANDIDATES FOR MISSION SERVICE IN THE NEAR EAST

I. THE REQUIREMENTS FOR WORK AMONG MOSLEM PEOPLES

1. *A Mastery of the Language.*—It is impossible to over-emphasize the necessity of a complete mastery of the language of the Mohammedan race one wishes to influence. For work among Moslem peoples some knowledge of Arabic is of primary importance. This is pre-eminently true for all of

North Africa, Arabia and Syria. It holds good also in perhaps a lesser degree for the Mohammedans of Turkey, since Arabic enters to a considerable degree into the vocabulary and construction of the Turkish language, and most educated Turks know some Arabic. Whoever can show that he has an accurate knowledge of the Arabic language, and can quote correctly from the Koran and from other Arabic books, commands an avenue of approach to any educated Mohammedan throughout the Near East. Arabic is the religious language of the Moslems.

The Persians do not speak Arabic, and few of them are able to read it. The use of this language would be of less immediate value in Persia, and among the Kurds and Albanians, than among any other Mohammedan race named. Yet even in Persia the ability to quote the Koran in the original is of value, while where Arabic is the vernacular it is of great importance. Discussing the necessity of a thorough knowledge of the Arabic language, one who has spent many years among educated Moslems in Egypt declares that the misquotation of a passage from the Koran on the part of a missionary would impair, if not completely destroy, that person's influence over the Moslem with whom he was talking, or the congregation whom he was addressing. To a Mohammedan the mispronunciation of any syllable or word in their sacred book is as much of a sin as breaking a commandment of the Decalogue. He says: "I have seen a whole congregation of Moslems rise and leave the room merely on account of the inaccuracy of quotation and pronunciation of a speaker." An experienced missionary from Constantinople states that he has always found the Mohammedans uniformly courteous to a foreigner's mistakes in accent and pronunciation and ready to listen to one showing idiomatic use of the language. In Egypt an immense mass of Moslems know nothing of literary Arabic, to work among whom only ordinary Arabic preparation is demanded.

Whatever other preparation may be demanded for work among Mohammedans in the Near East, there must be a painstaking and careful preparation in the mastery of the languages they speak, and in many cases this means a thorough foundation knowledge of the Arabic, accompanied by some vernacular, as, for instance, that spoken by the Turks. The principal exception, as above named, would be for work among Persians, Albanians, uneducated Egyptians, the Kurds and peasant Turks.

2. *A Thorough Knowledge of the Life of Mohammed, including that Life as Written by Mohammedans and Accepted by the Sect among Which One Works.*—This means more than a superficial knowledge of the dates of his birth, of the *Hejira*, and of his death. It must include the careful, analytical understanding of his development and experiences, so that allusions made by the Mohammedans to some detail in the life of their prophet may be quickly comprehended. Such a knowledge will be immediately and always useful to a missionary who has occasion to refer to the prophet of Islam in conversation and in public address. The life of Mohammed should be studied sympathetically, not with a view to criticizing or condemning, but with a view to understanding him in the period in which he rose and in the midst of the surroundings in which his life was passed.

3. *A Knowledge of the History of Islam.*—It is approximately as necessary for a missionary working among Mohammedans to know the story of the rise and development of that religion as to know the history of the Christian faith which he is commissioned to teach. It is not impossible that one of the main reasons why Mohammedans have as yet been so little influenced by Christianity is that the Christians who have come closest in touch with them have generally been so out of touch with the story of their Moslem faith. As in the life of Mohammed, so in the history of Islam, the student should study its development in relation to the times in which

it was established, should trace its growth and the reasons therefor, should master its principles as applied by its various successive leaders, as well as know the changes that have come over Islam in its contact with other races and its development under different governments. In a word, the one who expects to exert a dominant and permanent influence over Mohammedans must have a wide knowledge of the history of the religion in which Mohammedans believe, which they are eager to propagate, and for which so many of them are ready to die.

4. *A Knowledge of the Content of Mohammedanism as set forth in the Koran and in Tradition.*—It is impossible for one to get into sympathetic relations with a Mohammedan until he is able to look upon the Mohammedan's religion from his point of view. Whoever is able to prove to the Mohammedan that he knows his religion and the traditions that surround it, will from that very fact exercise an influence that can be obtained in no other way. A missionary should be able to quote from the Koran and from the sacred writings of Islam with facility and accuracy. An eminent worker among Mohammedans writes:

“The missionary to Moslems must be familiar with the Koran, especially those parts of it in which are mentioned the doctrines, the practices, or the history of the Christian religion. He ought to be thoroughly prepared to meet all the attacks usually made by the Moslem sheikhs against the Scriptures of the Christians and the Christian religion, being able to quote from memory and without making the slightest mistake in the words or in the pronunciation, passages from the Koran in confirmation of his arguments.”

5. *A Knowledge of the References of the Koran and of Moslem Tradition to Christ and the Christian Scriptures.*—A correct and properly pronounced quotation from the Koran always appeals to the Moslem. If the Christian missionary makes himself familiar with the references to Christ and Christianity in their sacred book and in their almost equally sacred traditions, and if he knows the interpretation put upon

these passages by the great commentaries on the Koran, he will be armed with a weapon of tremendous power to use in his personal contact with individual Mohammedans, as well as in public preaching.

6. *The History and Peculiarities of the Particular Branch of Moslems Among Whom One Works.*—If one is to work in Arabia he will necessarily deal with the foundations of Islam primarily, and he should know the story of the development of Islam in Arabia to the present hour. In Persia he needs to know in what respect the Mohammedans of Persia differ in their fundamental beliefs from the Mohammedans of Turkey or of Arabia. He should understand the development by which Sheikhism passed into Babism and Babism into Bahatism. He must be able to do justice to the ordinary characteristics and devotion which these different groups show. If he is among the Turks, he should know the peculiar beliefs of this race, their development and growth, wherein they differ from other Mohammedan races, their claims as keepers of the sacred relics of Mohammed and as possessing in their Sultan the true Caliph. If among the Albanians, he should know the story and history of their development and their peculiarities as Mohammedans, as well as their Christian history before their compulsory conversion to Islam. So one must study any and all of the Moslem races.

7. *An Acquaintance with the Different Sects of Islam, with Their Ideals and Literatures.*—This is of real importance, since Mohammedanism is broken up into many different sects, brotherhoods, or classes, each with special leaders and with a variety of ideals and rituals and practices. There is much of this knowledge yet to be investigated, calling for careful research upon the part of one who would influence Mohammedans in the highest degree and become their religious leader. He should understand their ritualistic and sacramentarian forms of religion. These will give him a new breadth of sympathy, and introduce him into their dis-

tinctly mystical ways of thinking. Even systems of education and methods of instruction must be adapted to local conditions.

8. *The Capacity for Sympathetic Consideration of the Mohammedan Point of View.*—If the topics above mentioned are carefully studied, the student will inevitably come into sympathetic relations with those for whom he is to work and will obtain, in a measure at least, the Mohammedan point of view regarding God, redemption, Mohammed, Christ, the Koran, the New Testament, life, sin and immortality. Without this sympathetic approach it is not too much to say that his time will be wasted and his life and effort thrown away in endeavoring to lead the Moslem races into a sympathetic consideration of the claims of Jesus Christ to be the Saviour and Redeemer of men. Too much emphasis cannot be laid upon this attitude and frame of mind. It is of more importance than any intellectual mastery of Islam.

9. *Some Knowledge of the Historic Relations Existing at the Present Time Between Islam and the Churches with Which It Has Come in Contact.*—There is no doubt that the contact of Islam with Christianity has had its effect upon both religions. Some influence from Christianity and Christian practices has crept into Islam because of centuries of relations with the Christian Churches of the Near East. This aspect of Mohammedanism has not been widely investigated, and calls for careful study upon the ground.

10. *A Knowledge of the Attempts Already Made to Lead Moslems to Christ, and the Successes and Failures of These Attempts.*—Efforts in this direction have been made within the Near East, as well as in India and the Dutch East Indies, and therefore have special relations to the work yet to be done in that direction within the same territory.

11. *A Knowledge of Islam as Modified by Contact with the West During the Nineteenth Century.*—The Mohammedanism of Constantinople differs materially from that of

Persia and Arabia, and much of the difference is due to the Europeanizing of Constantinople and the education in European institutions of many leading Moslems. There is a marked difference between the Mohammedanism of the western part of Turkey and that at Cairo, the latter having preserved more fully the traditions of Islam and having more successfully checked the inroads of Western scientific, philosophical and religious teaching. One cannot obtain a complete knowledge of Mohammedanism to-day in the Near East from books, especially those that deal with its early history and the claims and content of its faith. The modern missionary meets and deals with a modified Mohammedanism, and it is this he should know and understand.

12. *Modern Languages*.—A knowledge of French, German or Italian will greatly increase the influence of a missionary among educated Moslems in large cities. Much recent literature on Islam exists only in these languages.

13. *A Thorough and Comprehensive Knowledge of the Christian Bible*.—This means a quoting knowledge of the important passages that lie at the foundation and centre of the Christian plan of redemption, or, in other words, a workable Biblical Theology.

One who has spent nearly fifty years in Turkey in conspicuously successful work writes: "In these discussions it seems to be tacitly taken for granted that Christianity, in order to succeed, must make its entrance through the highest and most intellectually cultivated classes, and work downward. We who are the most earnest advocates of liberal education in missions, and have struggled—almost fought for it, feel, at the same time, the tremendous significance of the simple Gospel among simple-minded peoples."

II. THE REQUIREMENTS FOR WORK AMONG CHRISTIAN CHURCHES

As has already been stated, most of the missionary work hitherto carried on in the Near East has been among and

through some of these Christian Churches, a list of which has already been given. The effort has been directed to two specific ends. First, the reformation of the Churches themselves, by providing their members with the Bible in the modern spoken language of their people, which they did not have previously, and by elevating the standards of education and moral character in their clergy. Such a policy has sought to provide wholesome general Christian instruction, and it alone was an adequate and worthy end of missionary endeavor. At the same time there has always been a purpose, underlying all and running through all, to make these Churches when reformed the basis for a Christian advance upon the surrounding Mohammedan populations. These Churches are scattered throughout most of the Near East and are all directly in contact with their Mohammedan neighbors. As the membership of these Churches has been unusually alert to catch the spirit of modern education, and to develop educational institutions and systems of schools for their own membership, an unusual opportunity has been presented to raise up from among the Christian populations educated men and women, ready to take up evangelistic work for the Mohammedans and to become the nucleus and centre of a real Christian advance among all the Moslem populations. The endeavor has not been without many examples of marked success. In Persia, Protestant Nestorians have exhibited much readiness and adaptability in evangelizing Moslems. The failure of the Christian Churches to exemplify vital Christianity has been a great stumbling-block in the approach to the Moslems. Undoubtedly this method of approach to the Mohammedans will still be employed in some sections, since it is impossible to think of an extensive propaganda, carried on among the large Mohammedan populations wholly by foreign missionaries. We may therefore expect that the work within the Churches and for them will need to be pressed throughout the present missionary generation. The

question therefore is: What special preparation is necessary for one who contemplates work among and through the Christian Churches?

The following subjects connected with the Oriental Churches require special consideration:

1. *The History of Each Church.*—A candidate should make himself familiar with the history of the origin, development and life of the Church or Churches with which he is to be connected and in which and through which he is to work. Each one of the Oriental Churches has had a distinct history of its own, covering the period of its organization, development and decline. While general Church history is of very great importance to all missionaries, and equally if not unusually necessary to those who are planning to work within one of the ancient Churches, the detailed history of the Church with which he is to be closely connected is of even greater importance.

2. *Its Creeds and Practices.*—One should not only make himself familiar with the history of the Church with which he is to work, but he should make himself master of the creed of that Church and the practices which have grown out of this creed, from the earlier time down to its present life and development. The reason for the separation of these Churches into different groups can in most cases be found in their differences of belief and can be traced back to some ecclesiastical council. These differences of belief have had much to do with shaping the life of the Church itself, and no one can hope to put himself into sympathetic relations with any one of these ancient and important ecclesiastical organizations without being familiar with its religious life and underlying beliefs.

3. *The Ecclesiastical System.*—Each Church has its separate organization and its separate method of ecclesiastical control. For instance, the Old Armenian Church, with its

system of patriarchs and bishops and lower clergy, is in itself a most fascinating and interesting study, without which it would be impossible for any one from the West to understand the Church or the phenomena of church life with which he will come constantly into contact, if he lives among the Armenian people. The same is true of the Nestorian, the Greek, the Bulgarian and the Coptic Churches.

4. *Present Strength or Weakness.*—An estimate of the causes of the present strength or weakness of any one of these Churches would include the actual relations existing between belief, practice and teachings and the life of the people constituting the Church's membership. It would include also the relation of the Church as an ecclesiastical organization to education, ancient and modern. It would involve the study of the character of the clergy, from the lowest order to the highest rank, and the amount and character of the religious instruction which the membership of the Church receive at the hands of their clergy, and the extent to which that instruction is put into practice in the life of the people as a whole.

5. *The Effect of Islam.*—The character, strength and weakness of the Churches of the Near East cannot be understood except as taken in connection with their relations to Islam. Within a century after the death of Mohammed, Mohammedanism had come into close and vital contact with them. For centuries they have carried on their work in close relations with Mohammedans of all classes and every rank under the control of a Mohammedan government. Many of the practices of these Churches, if not some of their beliefs, have been modified by the beliefs and practices of Mohammedanism. In other words, Mohammedanism has materially modified the life of the Oriental Churches. To what extent, and at what points this has taken place, should be understood.

6. *Relations to the Life of the Nation to Which They Belong.*—These Churches have under Mohammedan control

been in a large measure national. They have kept up their national organization and have exercised many functions which in other countries belong to the State. Those that have come under the government of Turkey have been granted capitulations giving them certain national authority and power. The Bulgarian Church is now a State Church. The Nestorian Church in Persia has had certain national relations to the government which have affected its Church life. The same is true of all the Oriental Churches.

7. *The Results of the Century of Missionary Activity.*—The effect upon these Churches of the missionary work carried on among some of them for nearly a century and among all for two generations must be studied by the new missionary. The form this work has taken and the response it has awakened in the Church as a whole is a theme of fundamental importance.

8. *Their Relation to Modern Education.*—The relation of these Oriental Churches to modern education; how far they have endeavored to adopt and use it for the development of their own intellectual life, how far they have blocked it in their endeavor to retain their old traditional existence, the character of the education they have supported and are supporting; the extent to which they have responded to modern education,—all are points of vital interest.

9. *Prospects of Perpetuation.*—This is a question to which no final answer can be given but it is worthy of sober study. Have these Churches the elements of strength that will ensure their continuation, or is there a tendency gradually to approach one to another as they cease to maintain the national relations that they have hitherto sustained? Will less emphasis be laid upon form and more placed upon spiritual power? These are questions that cannot be settled for the present, but are worthy of consideration, surely of investigation. Upon the conclusion reached will depend the rela-

tions of the missionaries to these Churches and the nature and character of their work. In other words, will the missionaries endeavor to draw out from these old Churches a separate body of evangelicals, or should the endeavor be directed to their reformation from within—that they may meet the twentieth century requirements of their membership? There is a strong conviction among many native leaders that only through an independent evangelical body can the Oriental Churches be led to the true spiritual conception of the Church. This is a line of study for the missionary during his years of service and while upon successive furloughs.

III. THE REQUIREMENTS FOR WORK AMONG THE JEWS

One contemplating missionary work among the Jews could not expect to give himself to any other class or race. The field is almost an exclusive one requiring special preparation at the outset and persistent application thereafter, and yet in Persia the regular missionaries to the Persians have begun and developed an important and successful work among the Jews. A candidate preparing himself for successful work among the Jews would need:

1. *A Mastery of the Hebrew Language.*—He would need to be able to read the Hebrew Scriptures, Biblical, Talmudic and modern alike, in their own tongue, and so enter with them into a fellowship upon the basis of their most sacred possessions. The missionary to Eastern Jews should be able to speak ancient Hebrew as revived recently and used in ordinary life by the Jewish colonists in Palestine. The Jews of Turkey speak either Spanish or German.

2. *A Good Knowledge of their History.*—A missionary to the Jews should be familiar with their history, not only as set forth in the Old Testament but during the subsequent life of the race. This would require special study and investigation covering the entire modern history of the race as a whole, and especially of that part now occupying the Near East.

3. *A Knowledge of their Religious Divisions.*—Such a missionary would need to know the modern divisions among the Jews and their particular doctrinal significance. This would include their attitude toward Jesus Christ and the Christian Church as well as their arguments against Christianity and the Gospels.

4. *An Understanding of "Zionism."*—He should understand the modern movement of the race back to Palestine: the origin of the movement, its development, purpose and present state, its leaders and the probable outcome of its policy.

5. *A Review of the History of the Attempts to Christianize Jews.*—He must familiarize himself with the different attempts during the last century to Christianize the Jews of the Near East, noting the successes and failures of these attempts and the reasons therefor.

6. *A Sympathetic Attitude.*—He must possess a real affection for that ancient people and a burning desire to lead them to a true knowledge of the Christ. This necessarily means that he has studied their characteristics, appreciates their worth and understands their weaknesses.

C. THE SPECIAL QUALIFICATIONS REQUIRED FOR MISSION SERVICE TO THE NEAR EAST

As the countries covered in this investigation differ so widely from all other missionary fields in their racial, linguistic and religious characteristics, it is necessary that special consideration be given to requirements needed for missionary work in this field which might not be needed in other countries. We will consider these qualifications under the head of the different kinds of missionaries needed for these countries.

I. THE ORDAINED MISSIONARY

In the Third Report of the Board of Missionary Preparation, page 10, the subject of the Present Place and Need of

Ordained Missionaries is given careful and thorough consideration. The emphasis there laid upon the place of the ordained missionary in the general missionary work of the world should be especially emphasized with reference to the needs of the ordained missionary in the Near East. It is a region of religion and religions. Every individual has a religion in which he professes to believe. The place of the professional religious leader has long been recognized here. The Mohammedans have their religious teachers to whom great respect is shown, and the Oriental Churches have their ecclesiastics of all grades whose leadership is conceded. The same is true of the Jews. It is important, therefore, that among the missionaries there should be an unusual proportion of recognized religious men who have received all of the instruction and training given men of their class in the missionary-sending countries, men who go to the field with all of the religious authority which can be given them by the Churches they represent.

In what follows the word "should" is constantly used, not in a dogmatic sense, but only to express the high desirability of the qualification or attainment mentioned.

1. *A Real Mastery of the Bible.*—An unusual knowledge of the Bible and the essential teachings of Christianity, while of great importance to all missionaries, is of supreme importance to one contemplating work in the Near East. Large numbers of the members of the Oriental Churches have a widely extended knowledge of the Bible. This has been mostly obtained during nearly a century of modern missions and as the result of prolonged controversies over the Bible in the earlier period of missionary work. The missionary who under any circumstances should reveal a lack of knowledge of the Bible itself among Oriental Christians would thereby immediately lose standing. At the same time, he should know what are the essential teachings of the Bible, since he is to deal with Churches that have put emphasis on

non-essentials, and with Mohammedans who, by their traditions, have exalted the non-essential in Christianity into prominent place and have lost sight of that which is fundamental. He should also have in a special degree the power to impart his knowledge to others as preacher, evangelizer and teacher. Mere knowledge of the Bible, without ability or passion to impress its truths upon others, would be of little value to the people or the country.

2. *A Great Capacity for Friendship.*—The ordained missionary should have an unlimited capacity for friendship. He should not allow differences of belief or of custom or of temperament to present any barrier to his personal friendly relations with the people, and especially with the religious leaders. He must have not only a capacity for friendship, but he must have a passion for it. Probably this is one of the most powerful means by which the ordained missionary can get into close relations with the Moslem. He must show himself a friend and prove himself to be a friend, before he can be in a position to discuss the deep things of religion with the alert Mohammedans and especially with their leaders. While this capacity is of great value to every missionary throughout the world, it is a supreme necessity for one who is seeking to reach Moslem peoples.

3. *A Thorough Grounding in Theology.*—The ordained missionary who is to work among the Oriental Churches should thoroughly understand the fundamentals of the Christian faith, and especially its more conservative doctrines. The Oriental Churches are conservative by tradition—on the divinity of Christ, the inspiration of the Bible, the Trinity, the future life, etc. Any candidate who conceives it to be his mission to attack the foundations of these ancient institutions, because the leaders in the churches are bound by tradition, should pause before entering upon work in the Near East. The ordained missionary should not hold such theological views that he will not be able to work in harmony

with the native leaders who, viewed from our Western standpoint, are extremely conservative. A constructive Gospel and theology is required for all classes.

The Mohammedans also are conservative in temperament and practice. They believe in a book which they eagerly defend, and expect Christian leaders in a like manner to stand by their book. They are profound believers in the divine inspiration of the Scriptures, the future life, in sin and its disastrous consequences and in the prophetic mission of Jesus Christ.

4. *A Passion for Evangelism.*—The ordained missionary must have a passion for leading the Moslems to Christ. No one could expect to succeed who goes to the Mohammedan with a gospel that he believes will merely improve his external surroundings, exalt his intellectual life, and make the community more civilized. The good Mohammedan *believes* in his religion, and he respects and honors the Christian who manifests at the outset a passion for the Christ and a burning desire to reveal Him in His beauty to everybody else, in order that all may see Him exalted and be led to exclaim, "My Lord and my God." A general desire to do good and to help the people will not be enough to sustain one in a life work among the Mohammedans. Nothing short of a "Woe is me if I preach not the Gospel" will meet the requirements of the Mohammedan world. He should also possess the ability to lead others into the field of evangelism and to instruct them in the best methods of irenic controversy and persuasive presentation of Christian truth.

5. *Ability in Patient, Dignified Controversialism.*—The ordained missionary should be a good controversialist in the best sense of the term, in private conversation as well as in public address. This presupposes not only a thorough knowledge of his subject, but also the ability to carry on a prolonged discussion without loss of patience, much less of temper. For an ordained missionary to lose his temper in

the presence of Orientals is for him to commit a grievous sin and to prove himself a man of weakness. Infinite patience, unceasingly persisted in, backed by the real and true spirit of the Christ, the friend and brother of all men, will inevitably win its way among Moslems. The missionary needs also to appear to have ample leisure. One who is constitutionally in a hurry cannot hope to come near to the inner life of a Mohammedan.

6. *A Well-grounded Knowledge of Islam and the Oriental Churches.*—We would mention as one of the most important lines of preparation required of the ordained missionary in the Near East, a knowledge of the subjects already referred to under the head of Preparation for Work among Mohammedans and the Oriental Churches. A large field of investigation and study is there opened up, not demanded for ordained missionaries to other countries, but essential to those who desire to win a strong hold and to maintain a commanding position among these different classes of people in the Near East. The following are named as topics or subjects requiring the special consideration of those who contemplate work in the Near East as ordained missionaries.

7. *An Acquaintance with the Philosophy of Islam.*—The ordained missionary who contemplates work for Moslems should have some knowledge of the philosophy of the East, and especially the philosophy of Islam. This should be equally true of one going to India, and perhaps the Farther East, but it is of great importance for one who is to work among Mohammedans. Many Moslem leaders have been and are masters of their own philosophy.

8. *The Ability to Shape the Changing Social Life.*—The ordained missionary should have some knowledge and experience in sociology and its application to life. The Near East at the present time hardly calls for experts in sociology to the exclusion of other lines, but missionary work among

both Christians and Mohammedans calls for social emphasis at every point. The message that appeals to the people of the Near East is the message of the changed life brought about by Jesus Christ. The ordained missionary, therefore, should understand the sociological aspect of his own religion and the application of the same to the life of others.

9. *The Habit of Accuracy.*—The ordained missionary should have the habit of accuracy in all things, especially in his pronunciation of the vernacular and in quotation from the Koran. This has already been referred to under the head of special preparation for work among Moslems, but it needs to be re-emphasized. The missionary of slovenly habits of speech and of quotation should not undertake work among Moslems or other Orientals. His influence would be greatly impaired at the outset by his mispronunciation of the language which he uses in dealing with the Moslems, and practically destroyed by misquotation from their sacred books or their traditional sayings.

10. *Organizing Capacity.*—The ordained missionary should have organizing capacity. He is not simply a preacher but an organizer, and he should be so able to organize and use the forces that become accessible to him, both in the church and in the Moslem communities, as to produce the largest and most far-reaching results.

11. *Literary Ability.*—The ordained missionary should have literary ability. The more pleasingly and forcefully he is able to use the vernacular language in dealing with the Moslems—and this is especially true if the language he uses is Arabic—the more powerfully will he grip his hearers. He must, moreover, be prepared to write, probably more in the future than in the past, for Mohammedan readers; and in order to do this he must have a literary instinct and ability to command attention with his pen.

12. *An Acquaintance with Arabic.*—If the ordained missionary is planning to go into North Africa, Egypt, Arabia,

and many parts of the Turkish Empire for work among Mohammedans, a foundation in the Arabic language is a *sine qua non*. Even if he is to use the Turkish language (that spoken by the Turks throughout Asia Minor) a foundation in Arabic is of great importance, in order to enable him to speak a high and educated Turkish, which would cause him to be respected even by the more ignorant Turks.

13. *A Knowledge of Political Conditions*.—All missionaries should be generally informed regarding the development of the existing political and governmental organizations, their relations to foreign countries and the history of governmental and diplomatic intercourse.

14. *A Wife and Home*.—The ordained missionary should be married and establish his home in the country. While a single man may do some lines of educational and medical work, and can do effective work in touring, he cannot do the necessary work of an ordained missionary living among and working for either Moslems or Christians.

II. WOMEN EVANGELISTS

The woman evangelist is probably needed in the Near East almost if not quite as much as the ordained missionary. The homes are open; calls are incessant; the opportunities unlimited. The woman evangelist requires a special preparation, much of which has already been included under the head of the ordained missionary. The report of the Committee on Preparation of Women for Foreign Missionary Service, beginning on page 106 of the Third Report of the Board of Missionary Preparation, should be read in connection with this report. Most of the details under the preceding section apply as directly to the woman evangelist as to the ordained missionary. There is no need therefore of further enlargement here.

III. EDUCATIONAL MISSIONARIES

Again we refer to the report of the Committee on the Preparation of Educational Missionaries, beginning on page 50 of

the Third Report of the Board of Missionary Preparation. To the general requirements there set forth we would add the details already referred to under C. I. (see pp. 23-29), if the candidate is looking forward to permanent service. While the educational missionary need not necessarily be ordained, nor have had a full theological course, if he is to give his whole time to teaching, there is a general consensus of opinion that one taking up educational work in the Near East should have the following special preparation:

1. *Biblical Training*.—He should have at least two years of special Biblical training, in order that he may be thoroughly familiar with the history and the fundamental ideas of Christianity.

2. *Experience in the Organization and Direction of Educational Work*.—He should have some experience in the organization and direction of educational work, or at least in the study of such lines of work. We are speaking now of the general educational missionary, not of the specialist who goes out for some particular department. The East is calling for general educators who will be able to organize and direct systems of education. This is true in the work for men as well as the work for women. He should also understand the possibilities of the Christian school as a social force in the community. This is one of the most hopeful recent developments of the school in America and needs to be carefully studied by all prospective missionaries.

3. *Mastery of the Science of Education*.—He should be well versed in the science of education. The whole East is calling for teachers, and the call is increasing rapidly from year to year. These teachers are demanded for Mohamadan as well as Christian schools, and the call is directed to the Christian missionary institutions as the only source they know where they are likely to find what is required. The normal college is rapidly coming to the front and is of almost equal importance with the theological college.

4. *Special Training.*—Expert preparation is required for special positions. The existing colleges in Turkey are constantly calling for experts for important positions on their staff of instruction. This covers the whole range of specialties that are found in most of our American institutions. These need not be mentioned in detail, but perhaps it is well to refer to the kindergarten teacher, now more and more in demand, as one of the present peculiar needs.

5. *A Passion for Evangelism.*—The educational missionary should have the same passion and desire to lead his pupils to an adequate knowledge of Jesus Christ as the ordained missionary. He has opportunities which the ordained missionary does not have. He reaches his hearers at the most susceptible period in their lives. If his studies can be so arranged that he can visit the fields from which his pupils come, he will have unlimited opportunity for speaking on religious and educational subjects and of being a real preacher of righteousness. One going into the East should go with a passion to reach all classes with the simple, saving Gospel of Christ.

6. *The Ability to Train Leaders.*—Perhaps more in the East than other mission countries, the educational missionary should not for a moment lose sight of the fact that he is training the men and women who are to go out as the leaders of their own people, that he is the teacher of teachers, the leader of leaders, and that in this way he multiplies himself and his teaching a thousandfold. The Near East will be led to Christ by the people of the Near East. While this is not true only of the Near East, it is preeminently true of this part of the missionary world.

The work of the permanent and general educational missionary is so nearly akin to that of the evangelistic or ordained missionary, that, in order to achieve the widest influence and highest success he should prepare himself in

nearly all that is mentioned under B. I, and II or III as well as under C. I.

IV. MEDICAL MISSIONARIES

The medical missionary for the Near East requires practically the same preparation that is required in other mission fields. There is only one judgment expressed and that is, that the medical missionary should have a full four years' course, with a four years' medical course, to be followed by two years' hospital experience, with unusual emphasis upon surgery and the eye. The report of the Committee on Qualifications and Preparation of Medical Missionaries, beginning on page 86 of the Third Report of the Board of Missionary Preparation, summarizes the matters chiefly demanding the attention of the medical missionary who would prepare for the Near East. There are, however, details already treated under the head of preparation for ordained missionaries that demand some attention at least from the medical missionary. These are the requirements mentioned for work among Moslems (pages 11 to 17), especially the mastery of the language; also some of the requirements for work among Christians (pages 17 to 22), or, if he is to work among the Jews, the requirements for work among that people (pp. 22-23). He should also aim to secure many of the special qualifications required in an ordained missionary in the Near East:

- A grounding in theology.
- A mastery of the Bible.
- A passion for evangelism.
- A capacity for friendship.
- Ability for dignified controversy.
- Some knowledge of Islam and the Oriental Churches.
- An acquaintance with Arabic, if he is to work in Africa.
- Practically every other qualification mentioned.

There is little call for the study of tropical medicine on the part of the medical missionary in the Near East, except for those who are going to Arabia, Syria and North Africa;

there tropical medicine will be essential. There is a general consensus of opinion, that the medical missionary must get his principal hospital practice in the home-land before going out; the hospitals in the field cannot be depended upon to furnish an adequate training. Under present conditions the medical missionary in Turkey is compelled to take his examination for license at Constantinople in the French language. A knowledge of French therefore will be of special value to the medical missionary going to Turkey.

V. INDUSTRIAL MISSIONARIES

There is considerable and increasing demand in the Near East for industrial missionaries. Although in not a few cases up to the present time some missionaries have given considerable attention to this phase of the work, industrial training has been taken on as something additional, usually by ordained or educational missionaries. There is, however, an increasing demand for industrial missionaries along some of the following lines:

1. *Agricultural Superintendents.*—The agricultural condition of the Near East is backward in the extreme. Undoubtedly, in the future, agricultural schools and experiment farms will need to be started in order to develop the latent resources of each country. There is already a call for experts in agricultural training and for some kind of agricultural schools in which modern and western methods can be practically taught and introduced into the country. Some of the existing educational institutions are contemplating adding agricultural departments. These will require experts in charge.

2. *Experts in Work for Women.*—Lace- and embroidery-making has already been taken up extensively as a means of providing the poor women of the country with an opportunity for honorable self-support. Under the leadership of missionaries who have had no particular training in this line before going out, great good has already been accomplished

through this work. The call for this line of work will probably be more in the future than in the past. It would be well, therefore, for a few women candidates for missionary appointment to these countries to look into the subject of lace-making and embroidery, even if they do not themselves become experts.

3. *Teachers of Carpentry, Cabinet Work and Trades.*—This form of industrial training has already grown up in connection with many of the educational institutions, and will probably be more developed in the future. For one who is inclined to industrial work and has capacity for it, it might be well to spend some time in additional preparation along that line, for undoubtedly within the lifetime of any educational missionary going out at the present time there will be a call for the direction of industries, not only along the line of carpentry and cabinet work, but along a great many other lines, like printing, iron work, tailoring, shoemaking, etc.

VI. SOCIAL WORKERS

There seems to be a general opinion that there is no call at the present time for missionaries to go out simply for social work, but methods of social approach are developing in the form of Young Men's Christian Association and Young Women's Christian Association methods, the organization and development of clubs for men and clubs for women, extension lectures by which remote communities are reached from educational centres, and many other varieties of approach to the people in which the evangelistic, educational and medical missionaries must necessarily take the lead. But this has already been referred to under the head of Preparation for Evangelistic Missionaries.

D. GENERAL QUALIFICATIONS OF MISSIONARIES TO THE NEAR EAST

I. PHYSICAL CHARACTERISTICS

With reference to the physical equipment of missionaries for the Near East, several details may be mentioned which

are of importance, revealing a need in this part of the missionary world which may not, however, be wholly unlike the need of other parts.

1. *Sound and Steady Nerves.*—There are countries where people nervously inclined can go with a fair degree of safety, but hardly to the Near East. Most of Persia and the eastern section of Turkey have a high elevation reaching from four to seven thousand feet above the sea. This elevation has a deleterious effect upon some sensitive nervous organisms. The entire country is far from quiet politically. The conflicts that take place between the different nationalities all tend to upset people of delicate nervous organism. The climate of North Africa and Arabia would probably have something of the same effect as the high altitudes of the Northeast. The general conclusion, therefore, is that missionaries should have a sound and not very sensitive nervous system.

2. *Good Digestion.*—They should have good stomachs, capable of digesting a great variety of food. While the foods eaten by the native populations of the Near East are probably as wholesome and nourishing as the foods eaten by any Asiatic people, yet because of the large quantity of fat used throughout the northern section of the country, and for other reasons, the digestive system is often put to severe tests. There is little opportunity also, because of the remoteness of the interior from the markets of the world, to secure Western foods. Missionaries are very dependent upon the native products. While a good stomach is an excellent asset anywhere, it is of peculiar importance in these countries. A missionary's teeth should be put into good order before he leaves his home-land.

3. *Ability to Sleep.*—Some of the correspondents have put emphasis upon the necessity of the missionary being a good sleeper. This might be, and probably is, a part of 1 above. The sleeping facilities for the traveler in the country districts

are generally primitive, and often extremely trying. The Turkish and Persian inns are known to tradition. The evangelistic missionaries, and often the educational and the medical missionaries, travel more or less over the country, and are compelled to put up with these accommodations, and if one cannot sleep under circumstances that would keep some people awake, he cannot continue that line of work.

4. *Ability to Ride*.—He should be physically able to endure and enjoy horseback riding. The common means of communication in the interior over parts of the countries named is still by horseback. Many missionaries are compelled to take frequent long horseback journeys. Some missionaries almost live in the saddle. Candidates contemplating work in these countries should test themselves to know whether or not they are able to make long and frequent journeys on horseback, comfortably and safely. To those who enjoy horseback riding, it is a source of great recreation and satisfaction; to others it can be a burden beyond endurance.

II. LINGUISTIC ABILITIES

The linguistic requirements for missionary work in the Near East are large and exacting. North of Syria most of the people are bilingual and some peasants speak three languages. Not a few missionaries acquire two of the vernaculars, especially where they contemplate work for Christians and for Moslems. Some of these languages, like the Bulgarian, Serbian, Albanian, Greek, Armenian and Kurdish, are not especially difficult; the Turkish, Persian and Arabic are harder to master. One should have good linguistic ability for a life work in these countries, and in preparation should give close attention to phonetics and especially to that of the Arabic language *under a properly qualified teacher*. Ancient Greek is of great aid to one in the mastery of Modern Greek and Armenian, and Arabic is an excellent foundation for Turkish and Persian. There is a general agreement that, apart from phonetics and the structure of the Arabic lan-

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guage, all vernaculars should be studied in the main upon the field and not undertaken in the home-land, except in cases where superior teachers can be secured here.

CONCLUSION

It must be well understood that no one candidate can rightly expect to make himself master during the years of his preparation of all of the different subjects here suggested. At the same time there is a real value in holding up a strong standard of equipment for service towards the realization of which the endeavors of an active life may be directed. Many missionaries have not achieved that influence and strength in the work of which they were fully capable, because they have failed to continue their studies in wise, persistent fashion after entering upon their life in the field and during furlough periods at home. Aimless study and misguided efforts account for not a few missionary failures, where planning and persistence would have assured conspicuous success. The first furlough should be of special significance in the line of added preparation. During the first term of service the missionary has learned some of his own deficiencies as well as the peculiar needs of his special field and work. He is well prepared to take up lines of study and investigation that will materially increase his effectiveness during his second term.

A Student Volunteer contemplating work in the Near East, by careful planning of his theological or professional course, and with industry and persistence, may easily achieve an admirable beginning along the lines of special preparation set forth in this Report. If he is to give himself wholly to work for Moslems, it is the general opinion of competent advisers that an extra year of special preparation in some of the subjects referred to may well be taken in some school or schools at home where they are satisfactorily taught.

The conclusion of the matter is that the Near East is in-

creasingly demanding expert Christian leaders, especially trained for the task they are set to perform, with capacity effectively to execute the task. We make this statement with full recognition that the source of all power is in God and that in His Spirit alone will permanent success be achieved.

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